



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SYNOD OF PHILADELPHIA.

At a meeting of Synod held in Baltimore, Oct. 27th, the Committee on the State of Religion presented the following Narrative:—

The prosperity of Zion is dear to every pious heart: and intelligence respecting its state and prospects must ever be desired as important, and received with interest, especially by those who feel themselves more immediately charged with a guardian care of its interests. The Synod of Philadelphia, in hearing reports on this subject, from its several Presbyteries, feels itself as standing on one of the elevated towers of Zion, surveying its defences and its dangers, its brightening prospects, and its circumstances of less cheering aspect; and what it hears and sees, it desires to announce to the Churches, for their information, encouragement and admonition. In reporting the state of religion within our bounds, it is necessary to remark on the following particulars:—The general condition of our Churches;—their means of agency;—their plans of operation;—and the measure of their success.

We record, with thankfulness, that our Churches generally are in circumstances of external tranquillity; neither distracted by dissensions, nor assailed by the rude invasions of error: but exhibiting a most pleasing accordance in their views of the faith once delivered to the saints, accompanied with a firm and united purpose to defend them, and to maintain with care even the out-posts, which are auxiliary to their glory and their safety. In the peaceful condition of our several congregations in themselves, in their relations to each other, and in their intercourse with the Christian world, we hope we see not the deathful calm of indifference to the cause of religion and of truth, but the operation of the meek and liberal spirit of the Gospel of Christ.

To these pleasing circumstances we rejoice to add, that there has been, during the past year, an unusual increase of the means of carrying into effect the dispensation of the Divine Word and Ordinances. The number of instances in which vacant congregations have been supplied with a stated ministry has been unusually great, and the number of licenciates and candidates for the Gospel ministry is so large as to present cause of rejoicing to the Church, and to encourage our vacant congregations and destitute places to hope that their wants may soon be more generally supplied. In these facts we recognize the special favor of the Head of the Church, and a pledge of the advancing dominion of his Truth and Grace amongst us;

These pleasing expectations are still further encouraged, when we advert to the plans of operation, and means employed to promote the interests of pure and undefiled religion. We here refer not only to the ordinary administration of Divine Ordinances, to which in importance we assign the first place, but more especially to those various additional measures adopted to aid and advance the same benevolent and holy design:—such as catechetical instruction, Sabbath Schools, Bible classes, Bible and Missionary Societies, Tract Societies, and the monthly concert of prayer;—all which means are employed generally with undiminished effort, and in many places with a considerable increase of the number of those institutions. Of the measures which distinguish the present period of the Church, we hail with peculiar interest and joy the various and appropriate means employed for the information and salvation of seamen; a class of men so long neglected, though under circumstances which urgently demanded the sympathy and efforts of the Christian public. In Philadelphia, a Mariners' Church has been erected, and the Gospel is preached in it regularly to seamen. The Bethel Society, in the city of Baltimore, consists of thirty-six members, from six different denominations of Christians. Of this society it is the express object to minister to the spiritual necessities and religious welfare of seamen; and the interest taken in their behalf has been met with very encouraging attention by that class of men, a large proportion of whom, when in port, attend upon public worship; and in many instances the officers of vessels assist in the social exercises of Religion. These institutions in both of the aforementioned cities are accompanied with circumstances highly encouraging, and seem to promise extensive and most important results. To the peaceful circumstances of our churches, their increased means and extended plans of operation, we add, with fervent thanksgivings to Him with whom is the residue of the Spirit, that in general, within our bounds, religion is on the advance. In some of our vacancies, and also in some of our settled congregations, there are an increased solemnity and solicitude in regard to divine things; and professors seem to feel more deeply their obligations to watchfulness, prayer for Zion, and an exemplary walk. The additions to our communion, though in general somewhat less than in former years, have been very considerable; and even where less in number, they have, however, in many cases, exhibited a measure of interest and religious feeling which have been unusually gratifying. The prospect which the church within our bounds presents, is, upon the whole, encouraging,

and calls for gratitude and joy. In connexion with these facts, which more immediately respect the church, we add, that Dickinson College, we are informed, is in prosperous circumstances, and promises to be highly useful to the cause of sound science and the general interests of the Church of Christ.

It must, however, be confessed, that as respects the state of religion amongst us, there are still many things which call us to be humble, and imperiously require us to be more fervent and abundant in the work of the Lord. Whilst the inefficacy of means in many instances, and the too great prevalence of mere formality in our churches, offer us matter of solemn and prayerful concern, there is a mournful prevalence of some of the open and gross immoralities which have from year to year been subjects of reiterated and painful complaint; especially the open, unrestrained, and habitual violation of the Lord's day, not only by those who devote to business and to journeys the sacred hours of the Sabbath, but by those who waste them on parties of pleasure on the water and on the land. The running of stages, and driving of waggons, as also other violations of the Sabbath, though matters of annoyance and of grief, are evils, to which, hitherto, we have been unable to apply the desired restraint of the civil authority. All therefore that remains, is, that Christians feel and keep in view, their special obligations to contribute all they can to counteract these evils, by the faithful employment of their influence,—by the exhibition of a decidedly Christian example, and above all by their unwearied importunities with the God of grace, that he may reveal his glory, and send times of refreshing from his presence: by strengthening the things that remain and are ready to die, and blessing men by turning them from their iniquities.

FROM THE RECORDER AND TELEGRAPH.

PRAYER NO CERTAIN EVIDENCE OF GRACE.

MESSRS. EDITORS,—I would ask a place in your invaluable paper, while I suggest a few hints on what I call a degeneracy in the Churches, not only from the primitive Christians, but from the doctrines and precepts, taught by our Saviour and his apostles. The first that I shall mention, is the subject of prayer. And Messrs. Editors, I will inform you how it is, in this respect, with the people in the vicinity where I live. I now speak of professors of religion. They maintain that to be a Christian, a man "must pray twice a day in his family." This with them is the grand requisite of a Christian. And further, I have often heard them observe, that "if they omitted prayer in public, or in their families a week, or even for a day, they should lose their evidence of being Christians!"

Now, Messrs. Editors, I hold to prayer as much as any man. I hold with the apostle, "to pray without ceasing," and again to "pray always with all prayer." And I hold to prayer in the family as much as they; if it can but be in its right place. Yet still, I find no passage in the Bible, commanding a man to pray twice a day, or night and morning, in his family;—but to be always in prayer, to maintain an habitual spirit of prayer. And the Christian will, if in the exercise of grace, be continually breathing forth pious ejaculations to

his God, wherever he is;—whether he be in the work-shop or in the field;—whether walking the streets by himself, or mixed with the noisy multitude. His soul is set on fire from heaven, and thither the fire ascends. And you may as well stop the course of creation, as suppress this thirsting after, and longing for, fellowship and communion with his Saviour.

Now, as I said before, I do not mean to condemn family prayer; but on the contrary I think it an excellent thing; and that, under the blessing of God, it is often productive of great good, not only to him who leads, as tending to keep alive his graces, but to those residing in such a family. I believe prayer to be the greatest privilege a Christian can in this world enjoy. He can in prayer soar as it were above the world, and on wings of faith hold converse with the great God. "And though now we see through a glass darkly, soon we shall see face to face."

"Prayer makes the darken'd cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above;
Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

The point on which I disagree with many who call themselves Christians, is this. They seem to hold to prayer as a ground of justification in the sight of God; while I in this respect, throw it wholly away. We read of David's praying seven times a day, and Daniel three, and our Saviour continued all night in prayer. And if we take for example, "holy men of old who spake as they were moved by the Holy Ghost," I think we shall find that for a man to pray twice a day, (no more nor less,) in his family, is no ground of justification in the sight of God: that is, that he will get to heaven no sooner on account of the same, but that he must first be a Christian. Neither do I consider it an adequate evidence of his Christianity. If it is the case, then we have a notable Christian in the neighborhood, where I reside: he maintains prayer daily, night and morning, in his family, though he makes no pretensions to religion, as being a Christian, and I suppose there are but few of the most godly in our land, who can make a more eloquent, able prayer than this man. Yet he has, within fifteen minutes after such a service, frequently been heard to curse and swear in the most horrible manner, and even to call on God to damn his soul!

Now, Messrs. Editors, to come to the point, I do believe that our godly ministers and eminent Christians throughout the land, do lay too much stress upon prayer, as the ground of the sinner's hope.—For what expressions amongst ministers and people are more common, than, "what a beautiful prayer he can make!" Without ever examining his heart-religion, if he nominally assent to the doctrines of grace, they call him a Christian:—and one minister noted for piety, and sound judgment, where the subject of the conversation was whether such an one was a Christian, answered, "Oh he is a Christian; how he prays!" Now, in all the account of our Saviour while here upon earth, I do not find that he ever commended a man solely because he prayed. What does he say in the 23d chapter of Matt. 14th verse? "Woe unto you, Scribes and Pharisees, hypocrites! for ye de-

your widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." These men prayed,—no doubt they prayed earnestly and fervently,—they delighted in it, and very likely their prayers were such that many people at the present day, would call them excellent prayers, and those who offered them, Christians. There are persons at the present day, who delight to be called upon in public to lead in prayer. They imagine that they pray fluently, and expect by so doing, to gain a name: "But they have their reward."

Are the prayers of these deluded hypocrites, heard and answered? I believe they may receive an answer from God some times, for some things they stand in need of, as to this world's goods; and from this they imagine that they are Christians. We find in Scripture, that God did hear those persons that the apostle tells us were cast out. Gen. xxi. 17. "And God heard the voice of the lad Ishmael, and the angel of the Lord called to Hagar, (which was the bond-woman and under the law, Gal. iv. 30.) out of heaven and said unto her, Fear not; for God hath heard the voice of the lad where he is." I do not say he hears as to their eternal state, but only in respect to the several straits they go through in this life. Read Psalm cvi. 15. "He gave them their desire, and sent leanness into their souls." Also 107th Psalm, xxiii. 29. And I do believe that I am safe in the assertion, that the true ministers of Christ in these latter days, by dwelling so much on prayer and good works, have been the means of lulling many a false professor to sleep on a perishing foundation, and ripened them for the damnation of hell. I myself have seen so much of total depravity, that when a minister comes into the sacred desk to speak to an audience bound to eternity, I want him with the one hand, to set forth Christ, and nothing but Christ; and with the other, to be continually pulling down the creature. I care not how low he places him; for I consider man by nature as the enemy of God, and all goodness. We are of our father the devil, and the lusts of our father we do.—But by grace we are made "heirs of God, and joint heirs with Jesus Christ."

I find a few, here and there, with whom I can perfectly agree in sentiment. But mournful to relate, in many places the Churches are filling up, with these nominal, or law Christians, who, although they do not in words or name, yet in substance, wholly exclude grace from the heart.—They in substance make nothing of our Saviour. Counting the blood of Christ as nothing, they do despite to the spirit of his grace;—or rather, the whole tenor of their ground-work seems to be, that they must do what they can; and what they cannot accomplish towards working out their own salvation, Christ will do for them.

Now, Messrs. Editors, of this half way Saviour, I find nothing in scripture. But on the contrary, that he is an all-sufficient Saviour. Yes, it is all grace, grace, grace! precious, dearly bought grace. And yet, many seem to have wholly overlooked this grace, and covered themselves with a cloak of their own righteousness; but the tempest will destroy their refuge of lies, and sweep away their hiding-place.—Oh, false professor! cold-hearted formalist! where will you be, when the world is wrapt in flames! What will all your good works avail then, without the Saviour's blood—without

the robe of Christ's righteousness? I would give more for one drop of Christ's blood applied to the soul, than for all the good works which could be performed in centuries of years.

(To be concluded.)

THE RAINY SABBATH.

To the Editor.—I am too much of a Presbyterian in the least degree to tolerate *auricular* confession. Yet when I have done wrong, and an acknowledgment promises to be of any use, I am very willing to make it.

In the present case, I confess that I have done wrong many times, in common with many other persons. And I hope that the confession, which I am about to make, will be profitable both to myself and others.

I am a countryman, and a tiller of the soil. I belong to the church, and am blessed with what is called a pious family. My wife—good woman! has in the composition of her mind, as large a mixture of the *Martha* and the *Mary* as any person I ever knew. I have no doubt but that she loves to sit at the feet of Jesus and hear his word; that she knows that "one thing is needful;" and that she "has chosen the good part which never shall be taken from her;" and yet I often find her "careful and troubled about many things." My girls and boys—the blessing of the God of their fathers rest on them!—are thought by their mother and me to be *very promising* children: and it is our unspeakable pleasure to have a good portion of them at our side, when we go to the communion table. And I must here tell you, that we love to acknowledge domestic relationships in the church; to have our children near to us in the house of God, and on the same seat at the table of our Lord. O! Sir, it is delightful to own as kindred in Christ, those who are dear to us by nature. The object of my youthful affection, the faithful companion of my age, the mother of my children, is never so dear to me, as when to all these relationships, I superadd that of sister in Christ Jesus. And my fond old heart never yearns with such intensity of paternal affection over my children, as when I see their eyes kindling up, and their countenances glowing with love to God, benevolence to man, and the joys of religion.

You may well suppose, then, Mr. Editor, that the Sabbath is a valued and honoured day in my family; and that the invitation "let us go up together to the house of God" is heard with gladness, and joyfully accepted. Sometimes, however, the Sabbath is a *rainy day*!—To be sure, I do not suffer a little threatening of unfavourable weather, or a slight shower, to keep me and mine from the house of God. But sometimes the Sabbath is a *very* rainy day. In this case I find it extremely difficult to conduct myself and family through the day, in a manner that I like to reflect on afterwards. The last Sabbath furnished an instance of this; and I mean, in the way of confession, to give you some account of our movements, for warning in future to myself and others.

In the morning, the wind came directly from the north-east; the clouds hung low and looked watery. This created considerable solicitude; and most of the time, which ought to have been employed in preparation of the heart, was spent in watching the appearance of the weather, and in

quiring whether it would rain. Thus the *prime* of the day was lost. At length all doubts were settled, for the rain came in torrents, and the face of the earth was deluged in water. We then attempted to set ourselves seriously to the proper duties of the season. But it is mortifying to think of the causeless interruptions, and wanderings of thought and conversation from appropriate subjects, to things entirely unsuitable which took place. To give you a few instances.

I had, as usual, in family prayer, remembered our boys who are at College, and prayed with more than usual earnestness that God might bless and preserve them; and this took a strong hold on the feelings of my wife. I could see that her heart was full of the subject; and she led the conversation respecting them, and our hopes and wishes for them, with the peculiar earnestness of maternal love, when it is considerably excited.—Note, it is our earnest wish that they may be inclined to devote their lives to the ministry of the gospel. A pause ensued after our discourse on these subjects; after which my good wife, suddenly asked me if the tobacco on the creek low grounds, was not in danger of being destroyed? Conversation respecting our absent sons, naturally led the mind to the expenses of their education, and the means of defraying them, and this to the probable fate of the growing crop. The subject had several times before occurred to my own mind, and I had endeavoured to repel it. But at the moment of the question, my thoughts were wandering back to it;—they followed the lead given by my careful helpmeet, and we talked much, and felt great anxiety on things utterly out of our controul.

At length conscience roused up and smote me so violently, that I was compelled to turn to something else. I resolved to assemble my family, and read and pray with them. But while all were coming to order and silence, and I was sitting with a volume of Burder's Village Sermons, ready to begin the service, an outcry was raised that some disaster had taken place among the young fowls: and before this was fairly remedied, it was told that a pannel of the garden fence had been blown down, and that the hogs were in the garden. Finally, however, we got over all these interruptions, and I proceeded with my service. It was not long before the pattering of the rain lulled some of the servants to sleep, and thenceforward it was a part of our duty to watch, and waken the drowsy. Yet such are our habits, that, on the whole, a decent attention was given for the most part. But I could sometimes observe my careful wife cast anxious looks at the weather without, and sigh. And I knew by the state of my own heart, what was the subject of her thoughts.

After these exercises were over, all were dismissed to follow the peculiar turn of their own minds, but not without an exhortation to remember and apply to their consciences what had been heard. I retired to my chamber, and at length became so drowsy as to persuade myself that a recumbent posture would put my mind more at ease for meditation. I lay down and slept profoundly until dinner was ready. I rose ashamed that on God's day I had wasted time in sleep, which on any other day I should have employed in attention to my own business. And these feelings prevented my customary enjoyment of domestic communion around my table. I was

thoughtful, silent and abstracted. At length my attention was roused by the remark of one of my half-grown daughters, that she reckoned Miss ——— was very sorry it was a rainy day; for she had got a new bonnet last week, and no doubt wanted to wear it to church to-day. The child is thought to be something of a wit. And the vivacity of her manner contrasted with the gloom of the day, made her observation appear excessively diverting. There was a general laugh at the table. This was followed by a number of remarks, such as are too often heard in domestic circles, on the person, dress, manners, habits, &c. of the neighbours and their children. The conversation ran on in this way a considerable time, before I could summon enough energy of moral feeling to interpose. I am happy to say that in my family a single word from me is sufficient. No sooner had I spoken than all appeared to be ashamed. And I could soon see that there was a general effort to say something, that might in some way make atonement for the improper spirit displayed.

After dinner, I made another attempt to redeem the time, by reassembling the family, and engaging in devotional exercises. But the drowsiness increased with the rain, and the difficulty of fixing attention became greater. And I felt how hard it is to get through the Sabbath well, without the privileges of God's house.

At length, towards evening, the clouds began to part in the west, and the sun looked forth, like the countenance of a Christian bedewed with tears, yet radiant with hope in the promises of God's covenant. Presently, on the dark bosom of the mass of vapours, which contending winds had accumulated in the east, was seen the bow of heaven in all its brilliancy and beauty, throwing its varied and lovely hues on fields and trees, and presenting a most striking contrast with the dark cloud on which the hand of the mighty artist had painted it. The sight attracted the attention of all, and filled every bosom with new animation. And, while assembled in one group to contemplate a scene, which seems to be clothed with new beauties every time it appears, we thought and discoursed on God's promise, of which the object before us was a sign, and of God's faithfulness, in maintaining the grateful vicissitudes of day and night, summer and winter, seedtime and harvest. And I felt ashamed that I had wavered during the storm in my confidence in the faithfulness of my heavenly father. I looked at my wife whose arm was then, as it has been for thirty years, locked in mine. She read my feelings in my eyes, and felt corresponding emotions in her own heart. She threw her head on my bosom, and with a pathos which made every syllable tremble on her tongue, said, "Oh! my husband, I ought to be less careful and troubled about the things of this world—and have my heart more fully set on the one thing needful—Pray for me, that I may have stronger faith, and more fervent love." My heart went up in aspiration to heaven, for a blessing on me and mine. But while thus engaged my daughter M——, who is always looking for new resemblances in the appearances of nature, and who by the partiality of the family is thought to have something of a poetical genius, remarked, "that the scene before us reminded her of a Christian, who has safely passed through a storm of affliction, and has found it good for him to be thus visited.—All

nature now seems to be relieved and refreshed—the green is deeper, the air is purer, the light more soft and mellow, and the rainbow's beauties are thrown over earth and heaven. So is the Christian purified, refreshed and invigorated. Every grace is in livelier exercise; and hope throws her rainbow glories over all." This observation awakened the attention of the family—for M. is a universal favourite—and we were thrown into a sort of poetical reverie, delightful but unprofitable—allied in some respects to devotional feeling, but not devout. The dear child, however, saw that she had interested us, and this gave her new animation. Turning suddenly to the west, she noticed the opening beauties of the evening sky. The sun, during our conversation, had been rapidly descending to the horizon, and was throwing his last rays on earth and sky. A flood of yellow light was thrown over field and forest; and all the colours produced by refraction were seen on the clouds, which were scattered over the hemisphere. As the young enthusiast, with kindled eyes and glowing countenance contemplated this scene, and traced various resemblances to different objects, she exclaimed, "Look at that burning mountain, more lofty than Chimborazo itself—Don't you see the very mouth of the crater, all glowing with fire; and the burning lava flowing down the northwestern side! And O! yonder is a navy of gallant ships bearing down before the wind. One of them is engaged in battle—Just so, one of our frigates appeared in presence of, the enemy, like a cloud surcharged with lightning!—But the navy is gone—and there is the angel of peace flying through the midst of heaven. But see, that looks like an altar of burnished gold, on which the blessed spirits above might offer their evening incense to the King of Heaven." Thus, as her eyes strayed from cloud to cloud, she found in each some likeness to the objects of nature, or the creations of her own imagination, and kept us all in delightful excitement. And so shut in the last hours of the Sabbath; in the opinion of my children, most delightfully, because, as they supposed, with a feeling of devotion: but in my judgment, with no more genuine piety than was felt by heathen poets, ancient or modern, (Homer or Byron,) when they described the beauties of nature, in language that speaks to every heart.

On the whole, when we assembled for evening devotion, I felt humbled and confounded in the presence of my God; and could only confess that we had misimproved our privileges, and wasted much of that precious time, which Heaven in mercy has consecrated to the peculiar and exclusive services of religion.

The history of this day has given rise to many serious reflections, for which now I have no time nor room. There is one question, however, which I must propose for serious consideration—*How do families make out to spend the Sabbath profitably, when they have no opportunities of public worship?*

Another question—*How can Christians bear to be deprived, three Sabbaths out of four; or one out of two, of the privileges of God's House?*

I confess that with all my helps; with a faithful pastor, and regular worship, I make out very poorly in a rainy day.

SABBATIKOS.

Lit. & Evan. Mag.

WESTERN RESERVE.

The following extract of a letter from a clergyman in the Western Reserve, Ohio, will be read with interest, from the statistical information it contains; and from the additional information it gives of the importance of Domestic Missions.—*West Rec.*

* * * "I shall take the towns separately, giving as near as I can, the population, and state of society. I begin with Huron county, or the *Fire Lands*, so called, because the land was given by the state of Connecticut, to the inhabitants of those towns, such as Danbury, Norwalk, Fairfield, and New London, that were burned by the British in the revolutionary war. The S. E. corner town is called *Ruggles*. It contains only two or three families, who have recently settled there. (1824.) If the town should be filled with such inhabitants it would be an interesting place. The next in the same range, is *New London*. (1815.) It contains, perhaps, from twenty-five to thirty families. They are, I believe, entirely Methodists and Baptists. The next is *Clarksfield*. (1817.)—contains about the same number. Here is a very small church, of only 4 members, but several more are desirous of uniting with them. They have had two seasons of special attention to religion, in the course of three years. There are also some Methodists and Baptists. The next town is *Wakeman*. (1817.)—contains about twenty families, with good prospects of more. They are mostly from one place in Connecticut, (South-Britain, N. Haven co.) Here is a little church of about 12 members, and more to be united with them. They are remarkably industrious, and bid fair to be an excellent people. Sectarian influence is not felt here. The next is *Florence*, one of the oldest settlements in the county. (1809.)—contains perhaps seventy families—but is remarkably divided. There are some who might be organized into a regular society, if some enterprising man should come among them. The professors here are united with those in the next town, and form one church. *Vermillion* was settled about the same time, perhaps the year before, (1808.) The settlements are made principally on the shore of the lake, extending nearly 8 miles, as you perceive, the town being 5 miles square. A strip of low land running parallel with the lake, prevents the town from settling immediately back from the shore. The south part of the town, adjoining to Florence, is fit for settlement. The church in this town contains about 15 members. Returning, we next came to *Eldridge*. This town was settled by four or five families very early (1807-8.) But it was not till 1816 and '17, that the settlement began to advance. It now contains from 60 to 70 families. About half the number might be brought into one congregation. The church consists of about 16 members. There are also, a Baptist church and a Methodist class. *Townsend* contains a few families—they are principally Baptists. *Canterbury*, a small settlement; of this I know nothing. *Fitchville*, (1817.) perhaps 30 families; church, 16 or 18; besides this a Methodist class—a promising settlement. *Greenwich*, few inhabitants; some Free-will Baptists. *Ripley and Fairfield*, both new. *Bronson*, considerably settled, since 1817—professors united with those in the town of Viedenburgh. *Norwalk*—seat of justice. (1815.) people mostly inclined to

settle an Episcopalian minister; now making some exertions—some professors—8 or 10 united at present in the church of Milan. This place has nothing but the public business to make it increase; of course, cannot be large. *Milan*. This township contains a pleasant village, where considerable business is done. The township may contain 100 or 120 families; the village having something more than half. The Methodists have a class here; in other parts of the town, are Baptists and Free-will Baptists. The church here consists of something over 80 members. It includes not only those resident here, but those mentioned in Norwalk, and those in the next town of *Huron*. (1808.) This contains but few inhabitants at present. At the mouth of the river, they are endeavouring to prepare a harbour. If this is successful, a village will probably grow up there, as it will be the best harbour in the region. *Danbury*, (1816.) on the peninsula, is settled with a few inhabitants; but nothing I believe very encouraging. *Sandusky City*, (1816.) or as it is now called, *Portland*, is a small village on the Sandusky Bay. It may contain 60 to 80 families. It is a place of some business; a church was early organized there, but is now almost extinct. I expect the Methodists labour there; but am not certain.

Perkins, (1816.) is thinly inhabited. Methodists prevail. *Oxford*, (1816.) a few inhabitants. *Monroe*, (1817.) in this town is a small village. The rest of the township is thinly inhabited. A very few professors of religion.

Vredenburg, (1816.) perhaps 50 or 60 families. Professors united with those in Bronson. Methodists have a class here.

Greenfield, pretty well settled, (1816.) church contains 18 or 20. Methodists and Baptists here.

New Haven, well settled, (1816.) church contains 12 members.

Cannon, I believe vacant.

Norwich, contains a few inhabitants; whether any religious society, am not certain.

Sherman, very few inhabitants, and bad prospect of settling.

Lyme, well settled; church contains 12 or 15.

Blooming-ville, dreadful misnomer! universalism triumphant.

Patterson, few, if any inhabitants.

I do not pretend to offer this as strictly correct. It is however sufficiently so for the purpose it is designed.

I will now mention the churches which are supplied and how. The churches of Greenfield and New Haven by Mr. Conger, who preaches also in the other place out of the county, one third each. Hired for a year—probably will continue. Churches at Bronson, Vredenburg and Lyme, by Mr. Beach, a licentiate from the Susquehannah Presbytery—preaches also at Monroe, where there is no church—hired for a year—will continue probably with some or all of them. All the rest vacant, and for the most part fast falling away from good order.

I will now mention some places which it is important to have occupied soon, and where the people are anxious to have preaching, and willing to do all they suppose they can. Milan, this has been occupied for the past year, by a man sent out by the New-York Domestic missionary Society. The people in that town and Homer and Norwalk, would take up the time of a man who should please

them. Another man is wanted to sit down on the north line of Florence, where the road crosses the line—then in the north of F. and the south of V. is a neighbourhood that I think would support preaching one quarter of the time. From this it is six miles to Eldridge; the same distance to Wakeman, and about four to the lake shore in Vermillion. These four places would support a man willingly. W. and E. have already made some provision; and in Vermillion, they feel that they *must*. One is much needed for Clarksfield and Fitchville, but they are very feeble, yet desirous of the blessing. The city of Sandusky or Portland, is an important place, and needs a minister; but the people, unless they are aroused by something either to feel their want, or by the popularity of the preacher, would not do much. The towns where there are few inhabitants need some one to be going round among them; but they could do little. If we had a few men of the right spirit to go into that county, I have no doubt but great good might be done. I should like to have one at a time among these places, that there need not be too many candidates. Let one be fastened, and then send another; I believe three or four might soon be settled. A young man from Auburn has been surveying the ground for himself, and three or four more. He thinks favourably of it. I could wish that whoever should come here, they might feel that suffering, or rather privation and much labour were before them, and be prepared to meet them. This is not the place to live easy; but I do not know of a better place to do good. And I fully believe that whoever shall come and take these people by the hand now, while they are feeble, will never be sorry if he should live to see them relieved from the embarrassments of a new country. I will endeavour to give you some account of Lorain soon. Yours,

ALFRED H. BETTS.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The following circular, published in the Mariner's Magazine, sufficiently explains the views of the friends of the contemplated Society.

DEAR SIR,—It will be seen by the foregoing proceedings of a meeting held at the City Hotel, on the 25th ult. that the object contemplated is to form a National Seamen's Friend Society, and the committee appointed to further the views of the meeting, have deemed it proper and necessary for the beneficial purposes of so desirable an undertaking, to solicit the aid and co-operation of their fellow-citizens in the different sea ports and commercial cities of our country. It is believed that the local situation, and commercial advantages of New York, point it out as the most suitable place for the seat of the operations of this Society. But by the co-operation of other commercial places, the benefits of the institution will be extended, and equally felt wherever seamen may be collected. The friends of seamen in this city have long seen and felt the necessity of some exertions in aid as well of the temporal as the spiritual interests of this valuable and important class of our citizens, and we presume the same necessity exists in all our sea-port towns. That such aid whatever it may be, should be general and uniform throughout our country, is obvious, in order to guard against the inconveniences that might otherwise be

felt in some places, by holding out extraordinary inducements in others, to attract the attention and collection of seamen.

The means which may be employed by such a national institution, for the accomplishment of its object are various, but may be classed under the following general heads, many of which have been employed with signal success, in the operations of similar Societies in other countries.

I. The establishment of reputable and orderly boarding-houses in the several sea port towns of our country, where special attention will be paid as well to the morals, as to the protection of the property and civil rights of seamen. Each of the houses, when practicable, to be furnished with a reading room, and small library of suitable books, and to be under the general superintending care of a committee.

II. Register or Intelligence Offices to be opened, where seamen of good character may have their names entered and lodgings designated, for application by ship owners and masters.

III. Savings Banks to be established in suitable places, for the deposit on interest, of such portion of the seamen's wages as they may deem expedient.

IV. The employment of agents or missionaries to traverse the coast, visit vessels, and distribute Bibles and Tracts, and co-operate with the local committees appointed for that purpose, to induce seamen to resort to the boarding-houses under the patronage of the Society, and to attend places of worship.

V. The establishment of schools for the instruction, as well of adults as the children of seamen, should that be deemed expedient.

VI. To afford such aid, as the means of the institution will allow, to marine preaching establishments, and all kindred institutions, leaving them, however, to manage their own concerns in their own way, except so far as interference may be consistent with the catholic spirit of this institution.

It is not deemed necessary to press upon you the benefits that may reasonably be expected to flow from such an institution, they will readily occur to every reflecting mind; and we have full confidence that the plan must commend itself to the benevolence of every Christian, and to the patriotism and good sense of every humane and intelligent citizen. Without the adoption of these, or similar measures, we cannot hope to rescue sailors from the allurements and vices to which they are peculiarly exposed, or to bring them under the sway of morality and religion.

To the Christian, no motives need be presented to induce his warm and active exertions in this measure, other than the obligations imposed by a due impression of the importance and influence of the benevolent precepts of our holy religion. But there are considerations of mere private interest, sufficient to induce all who are concerned in commerce and navigation, heartily to co-operate in furthering the objects of this institution. The means proposed to be adopted are certainly calculated to make our seamen better men, to elevate their character as citizens, and make them more respectable members of society, and in proportion as these objects shall be effected, will their usefulness in their profession be increased; and the public service and reputation of our navy will derive no small benefit from the active operations of such

an institution, which in time may have an important bearing upon our national character and prosperity. We forbear to enlarge upon these various topics. We are firmly persuaded they will stand the test of examination, and need only be hinted at, in order to meet your approbation. We can, therefore, with confidence urge upon you a zealous and active co-operation with us, and earnestly request that you will, without delay, adopt such measures as shall be deemed best calculated to promote the important objects of the institution. It is by harmony of design, and unity of action, that the most beneficial results are to be looked for. We cannot regard this as a doubtful experiment. Upon the most mature consideration, we are persuaded that no insurmountable difficulties, or very serious impediments, are presented to embarrass or discourage this undertaking, and that the most powerful considerations of duty and interest urge to an immediate adoption of the measures proposed.

Should this meet your approbation, we have to request that you will take such steps as may be thought expedient to ascertain the sense of our fellow-citizens in your town, on the subject, and to send delegates to attend a meeting to be held in the city of New-York, on the 11th day of January next, for the organization of the Society.

By order of the Committee,

SMITH THOMPSON, *Chairman.*

New-York, Nov. 11, 1825.

CREATION.—THE EARTH.

In giving an account of Creation, the sacred historian relates, "in the beginning God created the heaven and the earth.—

The earth is but a small part of Creation, yet, as a pious philosopher has observed, "when viewed with an eye to eternity, its value to us is heightened in a manner that exceeds expression, and surpasses all the powers of the human mind. He alone can form some idea of it, who in the regions of celestial bliss is become a partaker of the length and breadth, the depth and height of divine love."

This earth is a wondrous production, being 7,920 miles in diameter. It is 96 millions of miles from the sun, and yet it travels round him in the space of a year, going at the immense rate of 68,856 miles per hour. Besides this motion by which summer and winter are caused, it has a daily motion spinning like the ball when whirled into the air, and this as it approaches or departs from the face of the sun, causes day and night.

All this is common-place fact, and it in consequence, scarcely makes a due impression upon us. We account for these movements on philosophical principles, but behind them there is a great mover whose wisdom, power, and goodness set all in motion, and continue their wondrous order. Were this order to cease, all would again be "without form and void,"—earth would no more yield her increase. This part would be frozen by eternal cold, and that withered by perpetual heat. This would perish in an everlasting night, and that die amidst the incessant blaze of day: so that by these visible "things that are made," are "clearly seen" the mighty makers' "eternal power and godhead."

That the earth is round—that it is acted upon by the principle of gravitation—that it has a peculiar relation to the moon, and other proved points

of the like nature, will not here be discussed, the design of this sketch being less scientific than religious. The writer's grand aim is to call the reader's attention to those every-day blessings which, because they are common do not always make a due impression upon the mind.

A great part of this globe consists of water, and by a wise regulation of Providence the "great and wide sea" is kept constantly in agitation and singularly provided with salt. Philosophers have in vain endeavoured to account for this phenomenon, it is as mysterious as the load-stone. It is, however, a wise provision of the Creator that the immense body of water, which occupies more than two-thirds of the whole globe, should be thus salted and seasoned for its own preservation and for the salubrity of the atmosphere; on which account the ocean is saltier under the torrid zone, where the heats are more productive of putrefaction, and the saltiness decreases as we approach the pole, all indicating design. And never do we look on the ocean without admiring the power by which it is bounded. It has in many places mighty rocks to stay the progress of its waves, but in many others there are but plains, and yet its proud waves are kept in what we call their natural bounds, by his voice who says, "Hitherto thou shalt go and no further"—

"He fixed the seas their bounds to keep,
And where the hills should stand."

What an immense extent of territory must be travelled over without the sea, before we could gain intercourse with distant nations; and as for the treasures and conveniences of far distant climes, we might in vain hope to import them or exchange any of the fruits of our soil and industry. But the sea opens to us a quick and easy mode of conveyance, and man may hold intercourse with his fellow-man in every quarter of the globe—an intercourse which, from the present state of the world, will, there is every reason to believe, tend to the communication of far greater blessings, and cause the knowledge of the Lord to cover the earth as the waters do the sea.

Equally wise and kind is the provision made by our Creator for watering and refreshing the earth, both by exhalations from the sea, gathered into clouds and gently distilled, and by the springs which flow in unnumbered directions from their subterraneous fountains, and which probably exist below as the blood in the veins of our bodies.—This kind economy of nature's God has not escaped the notice of the devout Psalmist, "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness and thy paths drop fatness."

Could we penetrate into the world of waters we should there find "things creeping innumerable, both small and great beasts," and indeed by means of hooks and nets we have made discoveries of an immense number. Earth too furnishes its swarms of beasts and birds and insects. Trees and plants and flowers equally surprise us by their variety and their beauty, and these are all endowed with the powers of propagation, yielding food for man and beast, and continue from age to age. While the

large creatures and trees attract our eyes by their grandeur, and strike us with awe under a consideration of the power that made them, the more minute, surveyed with the aid of the microscope, are no less wonderful, and manifest wisdom and art which strike us with astonishment. The beauties of the most simple and insignificant parts of creation might furnish eternal matter of reflection and amusement. And probably the half is not told, for travellers sent on voyages of discovery are still finding some new wonders in the animal, vegetable, or mineral world. While the lovely scenery bursts in new glory upon our minds in all its variety of growth, and form, and texture, and colour, we drop our pen in admiration, and exclaim with the Psalmist, "O Lord how manifest are thy works, in wisdom hast thou made them all; the earth is full of thy riches!"

This earth has the Son of God condescended to visit. Here he has tabernacled. "All things were made by him, and without him was not any thing made that was made." Yet though "the world was made by him, the world knew him not," when "for us men and for our salvation he came down from heaven." Such was our debased condition through sin! On this theatre all the surprising work of redemption was accomplished. Here the Saviour both lived and died. Here he manifested his greatness and glory, by making the elements of nature yield to his controul, and those who saw his miracles exclaimed, "Behold what manner of man is this, that even the winds and the sea obey him!" Nature bore testimony to his Majesty when he died, and the sun was turned into darkness, and the earth quaked, and the rocks rent. Though ascended into heaven, yet he now takes a peculiar interest in our world, and upholds all things by the word of his power, and still shall its order be maintained till the last elect soul is gathered in; then the end of redemption being accomplished, the earth which has been cursed for the sin of man, and which that sin has marred with many evils, shall no longer continue, for "the earth and all the works that are therein shall be burnt up." Whether it shall be completely annihilated, or whether it shall undergo a transformation the writer presumes not to conjecture, but the pleasing hope then remains for the Christian, that there shall be "a new heaven and a new earth wherein dwelleth righteousness." **EX PASTOR.**

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 26, 1825.

DANVILLE COLLEGE.

Mrs. Elizabeth Moore of Kentucky, has bequeathed to the new College at Danville, the sum of \$50,000. A few weeks ago, and this institution was struggling for existence. Agents were employed, to visit this and other states, to solicit donations in books or small sums to keep it from sinking. But the Lord has provided. We look upon this kind interposition of Providence as a favorable omen—as a bright star rising in the west. The friends of religion have felt deeply for their brethren in Kentucky, and the neighboring states. The University at Lexington, where christian parents had hoped to educate their sons, has been wrested from them, and instead of being a nursery of Piety as well as of learning, it has become a machine in the hands of the adversary of the church—a corrupt fountain sending forth annually streams

to poison the nations, and their children must either go abroad for an education, or be placed under the guardianship of those who not only neglect to train them up in the nurture and admonition of the Lord, but who openly make a scoff of the Christian religion, and deny the Lord that bought them. We trust that He who has the hearts of all men in his hands, is about to raise up a standard.

INSTALLATION.

Nov. 3d.—The Rev. Jacob Tuttle was installed by the Presbytery of Newark, N. J. pastor of the congregation at Long Pond. The Rev. Barnabas King presided and gave the charge to the minister; Rev. Peter Kenouse preached the sermon; Rev. Noe Crane gave the charge to the people.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society received during the month of Oct. in payment for Bibles, donations, and collections; the sum of \$5,226 50.

Issues from the Depository during the same period

| | |
|-------------|------|
| Bibles, | 3885 |
| Testaments, | 4164 |

Total, 8049 value, \$4,764 79.

FOR THE RELIGIOUS INTELLIGENCER.

ANSWER TO A QUESTION.

Mr. Whiting.—In your 10th No. Oct. 8th, are presented three questions, waiting solution. If nothing, more to your mind, is presented, you may accept the following observations on the first.

"If the time was really come, in which it might be said—'Here are they that keep the commandments of God, and the testimony of Jesus'—in what would that service consist, and where might the true worshippers be found?"

It is probable that the question was meant to be founded on Rev. xiv, 12.—*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus*

1. As to the title given to the people of God: they are termed *saints*, and those who keep the *commandments of God, and the faith of Jesus*. This title is assumed, as a scriptural definition of what the people of God ought to be, by all protestant and orthodox Christians. They ought to be *saints*, consecrated to God, "in body, soul, and spirit:" offering themselves "a willing sacrifice," and their services as a grateful offering to God, in the name, and by the faith of Jesus Christ. That is, they belong to God, in Christ, in the true meaning of scriptural testimony. They belong to God as the keepers of his holy commandments, (which are the ten commandments, written by the finger of God, on tables of stone;) and they belong to Jesus Christ, by the faith of his person and testimony. They neither reject the commandments, nor the faith of Jesus. God, as God, in his legislative and mediatorial capacity, they humbly, devoutly and thankfully acknowledge and receive. Such may be called *saints*, in all Gospel name, privilege and hope.

2. As to the service whereunto they are called. "Here is the *patience* of the saints." Patience hath reference to the kingdom of God. It is stiled

"the kingdom and patience of our Lord Jesus Christ." Patience hath reference to the events of that kingdom, waiting for their fulfilment or accomplishment. Patience hath reference to the endurance of sufferings, for truth's sake. Patience is a Christian virtue. "In patience, possess ye, your souls."

3. As to the time when this exhibition shall be made. It will not be denied, but that in *all Gospel times*, this patience and faith, and keeping the commandments of God, are useful and essential. In fact it is hard to say, where the Gospel prevails, or how it can prevail, without them. In all Gospel times, it may be said, "Here is the patience of the saints—here are they that keep, the commandments of God, and the faith of Jesus." Look through the family of our churches, of our testimonies, of our labors and services, of our hopes and successes, and now say—"Here is the patience" and labor of the saints in the things whereunto we have attained. Here we are, in Gospel name, in Gospel station, in Gospel service and in Gospel success. Here we are, in open manifestation, in all the land. Here we are, unimpeded, unresisted, and not confounded.—Nay, more, "here we are," patronized and assisted by men, and strengthened by the voice of providence, and refreshed by the dew of Heaven.

4. If times, with other nations, or with the saints, among other nations, are not so favorable, in all respects, as with us, of them it may be said, as far as they exist, and serve, and labor and prevail—here, is "the patience of the saints," in sustaining the weight of the oppressor, the rod of the persecutor, and the frowns of an heathenish and idolatrous world.

Such times of *special fidelity* may be referred to, when, in the face of multiplied error, truth shall still maintain its standard; when in the face of roaring licentiousness, the sceptre of the Prince of Peace, shall maintain its sway:—when, in the predominant and fiery judgments of Heaven upon the earth, as upon the cities of Sodom, "the ransomed of the Lord," shall have open manifestation, and open deliverance.

5. The patience and faith of the Saints, may refer to times of enterprize, when great good is to be done for the honor of God, as God: for the exaltation of his glorious name upon the earth; and for the extension of that holy worship which the holy Gospel requires and maintains.

6. The faith and patience of the Saints, may be exemplified in the "times of refreshing"—which shall come from the presence of the Lord either in the overthrow of his enemies, or the successes given to means employed for the prosperity of Zion. Some may plan the enterprize: others may enter upon the execution, and some may die in the conflict—but it is immediately added—"write, blessed are the dead which die in the Lord from henceforth, yea saith the spirit, that they may rest from their labors; and their works do follow them."

If then, the time hath come, now is, or soon shall come, when it may be said—"here are they that keep the commandments of God, and the faith of Jesus"—that service must consist in the more open and noble expression of the worship of God, among the saints; in mightier and mightier exertions for the honor of God; in the rearing, more and more loftily, the empire of salvation; or in bearing, with more and more intensity of patience and faith,

the burthens or obstacles that fall in the way of the ultimate salvation for which we wait.

From the whole we may gather—1. That “the patience and faith of the Saints,” are never out of place, and will be never out of date, until, from the fulnesses of God, they obtain the promised possession.

2. There is a consolation to be derived from this subject—that however the worthiness of “patience and faith” may be esteemed among men; in the divine estimation, they are the hands, the means by which men grasp “the prize of the high calling of God in Christ Jesus.”

3. May not all laborers, in “the temple of the Lord,” take courage from what is already done. The basis of faith is broad as revelation; the excitements to prosecute the work as majestic as the plan and promise of salvation. The temptations of the city of destruction are to be avoided, and the path of life to be pursued.

4. If faith and patience bring an individual to personal possession, who knows how soon these graces, with their mighty and multiplying attendants, may bring to a world, tossed and convulsed, the high destinies of salvation, for which they wait and hope.

A. B. L. M.

INAUGURATION.

On Wednesday the 9th inst. the Rev. Selah S. Woodhull, D. D. was inducted into his office, as Professor of Ecclesiastical History, Church Government and Pastoral Theology, in the Theological Seminary, of the reformed Dutch Church, at New-Brunswick, N. J. Inaugural sermon by the Rev. Philip Milledoler, D. D.

DEDICATION AND ORDINATION.

On Thursday, the 3d instant, in the forenoon, the new Meeting House recently erected by the south Congregational Society, in Amherst, Mass. was dedicated to the worship and service of Almighty God. The exercises were as follows: reading the Scriptures by Rev. Royal Washburn of Amherst; introductory prayer by Rev. Professor Fisk, of Amherst College; sermon by Rev. Horace B. Chapin of Amherst; and dedicating prayer by Rev. John Woodbridge, D. D. of Hadley.

In the afternoon of the same day Rev. Horace B. Chapin was ordained as pastor of the church and society which are to worship in said house. Introductory prayer by Rev. Artemas Boies of S. Hadley; sermon by Rev. Mr. Birge of Glastenbury, Conn.; consecrating prayer by Rev. Heman Humphrey, D. D. President of Amherst College; charge by Rev. Mr. Perkins of Amherst; right hand of fellowship by Rev. Mr. Colburn of Levere; and concluding prayer by Rev. Mr. Chapin of Granby. The day was very pleasant, the services solemn and impressive, and highly acceptable to a very large and attentive audience. The performances of the singers under the direction of Mr. Porter, (a member of Amherst College) are spoken of in terms of high commendation.

REVIEW ON MISSIONS.

The following is copied from an article in the London Quarterly Review, on the Church of England Missions.

No minister, however expert in the art of rais-

ing money, could ever succeed in putting so many ways and means in motion as have been devised by the ingenuity of Missionary directors and collectors, or suggested by those who took a lively interest in the cause. Large sums are continually produced by penny a week subscriptions. “It has been calculated,” says the London Missionary Society in a late report, “that if every house in Great Britain raised only one penny per week, the product would be 450,000*l.* per annum.” It is curious to look over the reports, and observe by what various devices the amount of the yearly receipts is swollen. A little is done by Missionary boxes, in shops or in private houses, like the poor boxes in our Churches. Schools and juvenile Societies supply more; a great deal is raised by “Ladies’ Branch Societies, or Associations;” something from the sale of Pincushions and ladies’ work of all kinds. In an Evangelical Magazine before us these items appear—by selling matches, 1*l.* 3*s.*; by lending tracts, 2*l.* 0*s.* 9*d.*; Sunday school boys, 7*s.* 6*d.*; produce of the sale of ornamental mouse traps, 1*l.* 4*s.* 6*d.* One “tradesman in a small way,” lays aside for this purpose the odd pence in every day’s receipts, and recommends others to follow his example; another, in still humbler life, does the same with the farthings. The wife of a Greenwich pensioner presented to a late Wesleyan Missionary meeting at Greenwich, a bag containing nine hundred and sixty farthings. One person gives every year the produce of a cherry tree. Sometimes a Sunday school girl presents a portion of her earnings. Sometimes the workmen at a manufactory contribute largely, and not unfrequently servants make their contributions in proportion, which evince a noble spirit. If an item now and then appears, which may raise a smile, there are others which excite a different feeling. One sum of 100*l.*, and another of 150*l.*, are given as offerings to God for an unexpected accession of fortune. One of the last Missionary Registers acknowledges ten pounds as a thank offering on the recovery of a child. A lady presents thirty pounds as the produce of her jewels; and a blind basket girl as many shillings, being the amount of what candles must have cost her during the winter, if she had eyes to see. What a sunshine of the soul must that poor girl have enjoyed! “If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.” This cruse will not fail. The whole receipt of the Church Missionary Society for its first thirteen years was little more than 22,000*l.*; last year the income exceeded 39,000*l.* “In reference to this subject,” they say, “there is a fact to be stated which deserves attention. On a careful investigation it appears that the Society never had, since it began to send out Missionaries, and has not at this moment, more funds in hand than would serve to discharge its actual obligations on account of its missions in various parts of the world. And yet it has never been put to any difficulty in discharging the obligations which it had contracted; nor has it been withheld, merely by the want of funds, from entering on any promising undertaking brought before its Committees. The Committees state this fact as a ground of thankfulness to Almighty God, that he has enabled the Society to proceed with such an equal and steady course.”

At this time the Church Missionary Society employs four hundred and nineteen labourers, of whom only 106 are Europeans. The rest are natives of the respective countries in which they are employed as teachers or readers of the Scriptures. It has nine Missions, subdivided into forty-two Missionary stations. These Missions are the West African, the Mediterranean, Calcutta, and North Indian, Madras and South Indian, Bombay and Western Indian, Ceylon, Australasia, the West Indies Mission, and the North West American. With these Missions 255 schools are connected, in which more than 13,000 scholars are at this time receiving instruction, of whom 1400 are adults; and ten printing presses are actively employed in various Missionary stations in printing the Scriptures, tracts, and elementary books for the schools.

THE BROTHERTOWN INDIANS.

A Sabbath School consisting of two branches, was organized among the Brothertown Indians, on the 10th of May last, by some of the young people at Clinton village, assisted by a few of the students at Hamilton College. The teachers had to travel from four to six miles, to arrive at the places of meeting; but every facility and encouragement were afforded them by their benevolent friends and neighbours; and contributions were also taken up for the purchase of the necessary books. The number of scholars at the commencement, was only twenty-nine at one place, and eleven at the other: but in the course of the season, they amounted to eighty. Soon after the schools commenced, the parents and neighbours of the children began to attend as spectators, and to manifest no little interest in the undertaking: so that the school began to assume almost the character of a Missionary establishment. A short time since, the teachers were beginning to fear that the schools would have to be relinquished, for the ensuing winter; but we have just learned that the Indians have been fitting up a convenient house at their own expense.

This infant institution is becoming very important; and we cannot but rejoice at the circumstance. This demi-civilized nation dwell on their own lands, in the midst of a Christian population, and speak our own language: and yet, strange as it may seem, we have hitherto looked upon them with entire apathy, have seen them corrupted and corrupting themselves, by mixing with abandoned whites, and have found them constantly deteriorating for a series of years, without ever, except in the instance above mentioned, putting forth one earnest and well directed effort for their rescue.

These Indians, too, formerly emigrated from the very heart of civil and religious society in New England; and no longer than twenty or thirty years since, they were quite remarkable for the bright traces of cultivation which they exhibited. Had they been made the special objects of Christian sympathy; and had appropriate exertion been made, and continued in their behalf, they might, ere now, have been fully redeemed from the thralldom of ignorance and vice, and individuals among them might have been trained up to perform a similar office among other tribes of aborigines.

We are well aware that an argument has been

brought against efforts in behalf of these Indians, from the very circumstance of their deterioration. "Do what you will," it has been said, "and Indians will still be Indians." This argument has also been strengthened, by the circumstance that the neighbouring stations at Oneida and Stockbridge, have not been attended with the highest measure of success. But it requires no discernment to discover that the reasoning which has been employed on this topic, is perfectly futile.—Indians, it must be remembered, have never, in any instance, as a people, been so far rescued from their native habits and prejudices, as, with any propriety, to be left to entire self-direction. They have never yet, felt themselves able to sustain religious or literary institutions for any length of time, without advice and pecuniary assistance. And does not even our white population exhibit similar problems of internal weakness and division, and proportionate deterioration? Else, why are we so anxious to build up the "old wastes," by missionary effort, in the very heart of civilization? This single circumstance is a perfect refutation of the above argument. And as to the two stations alluded to, suffice it to say, that they were commenced before the Indian character was fully ascertained; and that the late venerable incumbents derived, of course, no light from such experiments as have recently been attended, in other places, with the most evident and gratifying success. Yet, even under these and many other disadvantages, respectable churches have been formed at these stations; and had the ordinary labours of these missionaries been properly seconded by Sabbath schools, adult schools and mission schools; and, in short, had all the machinery that has more recently been appropriated to such objects, been formerly brought into exercise, and had the hands of the missionaries been duly encouraged by the prayers, and the watchful solicitude of their Christian brethren,—what is there, that might not have been anticipated as the result of so many years' labour?

[West. Rec.]

COLONIZATION SOCIETY.

This benevolent enterprise is gaining interest in New England. The African Repository, published at Washington, says,

It will encourage all our friends to know that the good people of the Northern States give not only approbation but funds to our cause. All their religious publications exhibit proof, that the object of our Society has taken a strong hold of their affections, and the exertion of several Agents, among them have been very successful. The citizens of New England aid the Colonization Society, as they do many other great enterprises of charity from RELIGIOUS PRINCIPLE, and for this reason, we may expect their contributions to be increased rather than diminished. We intend by this remark, not to depreciate the motives of our friends elsewhere, though the freedom of New England, from that immense evil which oppresses the South, and which we wish to remedy, affords means for the cultivation of habits of christian exertion which exists probably in the same degree, in no other part of our country. The Rev. Horace Sessions, has collected, from the last account, about 1200 dollars, and expresses a hope that a sufficient sum may be obtained to fit out a vessel

from some northern port, for the colony. From the first parish in Dedham, Massachusetts, (where, if we mistake not, the Rev. Mr. Burgess, whose early and efficient efforts in conjunction with those of the lamented Mills, will not soon be forgotten, is pastor,) Mr. Sessions has received 308 dollars and thirty cents. "Let," says a northern editor, most truly, "every parish in our country be equally liberal and the work of colonization will be speedily accomplished."

At two collections made in Portland, by the Rev. Mr. Niles, on the 9th inst. 167 dollars were obtained for the Society. Several coloured people at the north of good character, wish to emigrate, and we hope their number will be so increased as to justify Mr. Sessions, in putting a vessel in preparation this fall to transport them. The execution of this measure would afford high gratification to the Managers of the institution. The requisite supplies, it is thought, may be obtained (in great part at least) from the tried and well known generosity of two or three of the northern cities.

Early in September, the Managers of the Colonization Society, resolved to establish in their colony a school on the Lancasterian plan, and immediately addressed a letter to a gentleman, who has for some time been desirous of giving his talents and exertions to the African cause. The answer to this letter was entirely satisfactory, and the institution is expected to go into operation without delay, upon the arrival of this gentleman in Liberia. He is expected to embark in a vessel which will soon sail from Norfolk.

The Rev. Chester Wright, of Vermont, one of the earliest and most active friends of the Society, has undertaken to obtain a Library for this school, and has publicly invited the benevolent to give him their assistance. We select from his short address the following sentences, not only because the ideas they express correspond with our own, but from the hope we indulge, that our southern friends may be excited to do something for the good work they were wishing to promote.

"The importance of such an establishment, as the Society has embarked in, will at once be seen. The benefits of the school, will not be confined to the colony, native scholars will doubtless share in its privileges; and as it is intended to be made in due time, an academical school, in which a thorough education may be obtained, there is reason to believe it will ultimately become a powerful instrument in the great, and good work of extending throughout Africa, the blessing of civilization, science and religion." A considerable degree of success, has we learn attended the agency of the Rev. Mr. Tracy in the western part of Massachusetts, and in Vermont. We are glad to perceive, a PRINTING PRESS FOR THE COLONY has not been forgotten by Mr. Sessions, and we hope he may obtain one, though it may be a matter of some difficulty, to find persons to manage it. Sierra Leone might perhaps supply the American colony with a printer, if none could be found among the coloured people of our own country; at any rate the art of printing might be acquired at the British Colony.

"If I am right in my views," says a writer in Liverpool, "the direct pecuniary sacrifices we make for the support of slavery, are about £1,200,-

000 per annum, in BOUNTIES, and \$1,800,000 in armies and establishments to keep the slaves in subjection, making £3,000,000."

This is a sum more than equal to the whole regular expenses of the U. States—legislative, executive, judicial, military, naval or miscellaneous, including payments on every account, except in the reduction of the public debt.—Niles.

Sir William Jones on the Slave Trade.

"I pass with haste by the coast of Africa, whence my mind turns with indignation at the abominable traffic in the human species from which a part of our countrymen dare to derive their most inauspicious wealth. Sugar it has been said, would be dear if it were not worked by the blacks in the western islands, as if the most laborious, the most dangerous works were not carried on in every country, but chiefly in England by free men. But let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable, better to eat aloes or coloquintida, than violate a primary law of nature, impressed on every heart not imbruted by avarice than rob another of those eternal rights, which no laws upon earth can justly take from him."

STATE OF RELIGION IN MISSOURI AND ILLINOIS.

Bible Societies.—In the state of Illinois there are 22 auxiliary and branch Bible Societies, now engaged in circulating the word of God—"without note or comment." The first of these was formed in Green County, December 14th, 1823.

In Missouri are 21 auxiliaries and branches, the principal of which is the Missouri Auxiliary Bible Society, formed in St. Louis, December, 1818. It has ten branches in as many counties. This Society has sent copies of the Spanish Testament to the Upper Provinces of the Mexican Republic.

Sunday Schools.—The first Sunday School in Illinois was opened in Alton, May 1819, and continued five months. One Scholar aged twelve years committed to memory in one week, and recited on one Sabbath, 1060 verses from the Testament. In this state now, there are 15 County Sabbath School Societies, 80 Sabbath Schools, including about 240 teachers, and 2400 scholars. In 1824, one scholar recited, on one Sabbath, 1030 verses, and the next Sabbath, 1006. The first Sabbath School in Missouri was opened in St. Louis, for the Blacks, in March 1818, by the missionaries then under the patronage of the Baptist Board of Foreign Missions. Now, in Missouri, there are ten Sabbath School Societies about 45 schools, that include not less than 100 teachers and 1250 scholars. Nearly all these Bible Societies and Sabbath Schools have been brought into existence in less than two years, chiefly by the labours of an individual. The schools mostly are connected with the "General Sunday School Union for Missouri and Illinois," formed at St. Louis, March 5th, 1825.

Preachers of the Gospel, of every grade and denomination, including licentiates, exhorters, &c.

In Illinois there are 1 presiding elder, 12 circuit preachers, and 52 located preachers and exhorters of the Methodist Society; Regular and United Baptists, 53 do.; Emancipating Baptists, or Friends of Humanity, 13; [these refuse cor-

respondence with all slave holders;] *Christian body*, or as some call them, *Arian Baptists*, or *Schismatics* 13; *Presbyterians* 2; *Cumberland Presbyterians* 14; *Covenanters* 1; *Dunkers* 1; *Independents* (English) 1; in all, 155.

In Missouri, there are of the *Methodist Society*, 2 presiding Elders, 17 circuit preachers, and exhorters; 53 do. of the *Baptist*; 2 *Emancipating Baptist*; 6 *Christian body*; 6 *Presbyterians*; 12 (probably more) *Cumberland Presbyterians*; and 1 *Episcopalian*; in all, 115.

Most of the preachers in these States are men of small education, who devote most of their time during the week to secular concerns, and on the Sabbath and at other times of public meetings, preach or exhort according to their abilities.

[*Christ. Almanac.*]

MISSION TO AFRICA.

Extract of a letter from Lott Carey, Baptist Missionary in Liberia, to William Crane, Esq. of Richmond, Virginia.

Monrovia, Aug. 16th, 1825.

Dear Brother—I have just time to let you know that I am well, by the Cyane, as she leaves here this evening. I wrote to you by the Fidelity.—Our Sunday school and Missionary school both go on and prosper, although our number is not as great as it has been.

I have made a visit up to Grand Cape Mount; and while I was there I lost no time in endeavouring to ascertain what was the prospect of getting a school on the way among them. They are very desirous that I shall establish a school up there. I think, if the Board will support a school one year, that after that time it may be conducted with very little expense; and all I am waiting for is books, and the opinion of the board on the subject. Please lose no time in getting books sent on for this object, for that is the largest field for labour on this part of the Coast. Any man whose heart is set fully on the work, may find a rich field there. There is a young man here that promises well. Him I expect to send up after I get it established.

Our little church has been wonderfully blessed of late. I baptised two yesterday: one the Sunday before; and three the Sunday before that.

If the Board of Missions ever intend to send a missionary to Africa, now is the time, and Grand Cape Mount is the place. I have the King's letter; and he has my promise for a teacher. He knows that I look to you to enable me to perform it.

SUNDAY SCHOOLS FOR THE RICH AS WELL AS FOR THE POOR.

"Samuel, why don't you pay greater attention to your lessons, and mind what I say to you, as Virginia does!" said a young lady one day to her little brother, a child of five years old, when she was teaching him and a neighbor's daughter.—He replied, "Because, sister, you are home-folks to me, and you are not home-folks to Virginia."

This answer of little Samuel's struck me forcibly at that time, and has occurred to me frequently since, as being the reason why children improve more rapidly under strangers than they do at home, because they are too much familiarized to 'home-folks.' It furnishes an argument in favor of the

rich sending their children to Sabbath Schools: because, in the first place, although they may give them pious instructions themselves, yet, being 'home-folks,' they may not make as deep an impression as when bestowed by one with whom they are not so intimate, whose teaching has the impressive charm of novelty. And in the second place, because there are some things 'home-folks' may deem unnecessary to mention, which one who sees the child but seldom may think important.

The school of which I am a member, has many scholars from the rich as from the poor; and I heard a father, (a Judge in one of the superior courts,) say, "I think we should send our children, as an encouragement to the poor to send their's; I am delighted you have invited mine to attend, for since they have entered your Sunday school, they have learned to love their books." The mother added, "Yes, indeed, it gives me great pleasure to see my children so fond of going to the Sunday school, for there are many things we cannot teach them that you can; and I beg you will call on us when you want money for books, &c. as I will do every thing in my power to aid an institution which I see is productive of so much good." And why could not this good, pious lady, whom her children love so dearly, "teach them many things that we can?" Because as little Samuel said, she was one of the 'home-folks.'

O, ye rich parents, let me persuade you to set a good example to the poor, by sending your children to the Sunday school—if you are pious yourselves, the teachers of those schools will aid you in leading your children up the hill of Zion, and may direct their attention to many things of importance, which you, being 'home-folks,' could not so effectually do. And if you are not pious, still I entreat you to send your children to the Sabbath schools: for, (as I heard a parent once say, 'Go, my son, it can do you no harm, if it does you no good,') it can do them no injury, and we affirm it will do them good, and you will see the advantages arising from their attendance. They will become fonder of their books—more moral, and more attentive to their duty to God, their parents, and their fellow creatures—duties which you may sometimes teach them, but which they will pay more attention to performing, if instructed to do so by others, as well as by 'home-folks.'

HARRIET.

[*Amer. Sunday School Mag.*]

CHRISTIAN CONDUCT TOWARDS SERVANTS.

THE importance of Christian conduct in the professed disciples of Christ, can scarcely be estimated too highly. To "let our light shine before men," has a powerful efficacy in recommending religion to the notice and estimation of the world; while to fail in this duty, produces the most deleterious effects. The success of the Gospel, in every age, has been connected in no small degree with the conduct of its professors; and the neglect of a holy and amiable life has always been, in a great measure, the cause of its unsuccessfulness and decay. I have been led to these remarks by the following circumstance.

While on a visit some time since to a pro-

fessedly religious friend, I had occasion to notice, with much grief, a want of Christian-like conduct towards his domestics. Instead of a becoming kindness of manner and of language, there was a tone of harshness and tyranny in every thing he said to them. They were treated more like vassals than fellow-Christians. Peremptory and authoritative, vituperative and commanding, peevish and displeased at almost every thing they did, he seemed as if no person's comfort and convenience were to be consulted but his own. The effect of this conduct was very visible in the countenances of the servants. Sometimes they appeared mortified; at other times indignant; and at no time in a pleasing, happy mood. In the evening we had family prayers. The servants came in, and I noticed particularly their physiognomy, and I thought I could trace sentiments of this kind in their countenances—"You read a good book, and pray well, but you do not behave to us accordingly. You read and speak of, and pray for, brotherly love, and sympathy and kindness; but you do not shew much of them in your conduct. We cannot receive any good from your prayers and instructions; for you give the lie to all we hear at this service." I suspected that something of this kind was passing through their minds: certainly at least it passed through mine; and I could not but reflect on the indescribable injury done to their minds by this manifest inconsistency. If they had no religion, what a barrier must such conduct have raised in their minds against it! What unfavourable ideas of it must they have formed!

This is, no doubt, a glaring case; but there are others less glaring, which yet are very reprehensible. The situation of masters and mistresses, it must be allowed, is frequently very difficult. Provocations from servants are often many and great; their neglect, idleness, or disobedience, is not a little vexatious: and to exemplify daily, and on all occasions, and under all these and similar circumstances, the true spirit and character of a Christian towards them, requires no common vigilance. But what should be constantly had in view, is the spiritual and eternal good of those connected with us. In proportion as this is regarded, will our conduct be Christian-like, and beneficial to them, and eventually to ourselves. The question to be asked, under every circumstance, is, What will promote the good of their souls? and whatever militates against this, does not become us as Christians. A mere regard to what the world considers right and wrong, in dealing with them in cases of impropriety and bad conduct, is not sufficient, and will often fail to produce any beneficial effect. Many things must be quietly borne with and passed by in servants, as well as in other people. I am not pleading for undue indulgence towards them; but I think, in general, they do not share our sympathy so

much as they ought; and we do not treat them with that kindness and love which we should expect from them, were we to exchange places. Perhaps in no particular are respectable persons, professing religion, more defective, than in the general tone of their behaviour towards their servants. They follow the conduct of the world too much in this respect. This subject deserves the attention of your readers; for, apart from other considerations, without good, kind, and judicious masters and mistresses, there will never be affectionate, faithful, and useful servants.

RICHARD BAXTER.

The following striking interposition of Providence, is said to have taken place during the Rev. Mr. Baxter's residence at Coventry. Several ministers ejected by the act of uniformity, who resided in this city, united with Mr. Baxter in establishing a lecture in a private house or on a neighbouring common.—The time of worship was generally a very early hour. Mr. B. left Coventry in the evening, intending to preach the lecture the following morning. The night being dark, he lost his way, and after wandering about considerable time he came to a gentleman's house, where he asked for direction. The servant informed his master, that a person of a very respectable appearance who had lost his way was at the door. The gentleman thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested the servant to invite him in. Mr. Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an excellent idea of his good sense and extensive information. The gentleman wishing to know the quality of his guest, said after supper, 'As most people have some employment or profession in life, I have no doubt, sir, but that you have yours.' Yes sir, I am a man catcher.' 'A man catcher (said the gentleman,) are you? I am very glad to hear you say so, for you are the very man I want. I am a Justice of the peace for this district, and am commissioned to seize upon the person of Dick Baxter, who is expected to preach at a conventicle in this neighbourhood early to-morrow morning; you will go with me and I doubt not we shall apprehend the rogue.' Mr. Baxter very prudently assented to accompany him. Accordingly the next morning the gentleman took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this said, 'I am afraid they have obtained information of my design; Baxter has probably been apprised of it, and will not fulfil his engagement; for you see the people will not enter the house. I think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfil our commission.'

When they returned, they found their efforts useless, for the people were still unwilling to assemble. The magistrate thinking he should be disappointed of the object he had in view, observed

to his companion, 'that as the people were very much disaffected to government, he would be much obliged to him to address them on the subject of loyalty and good behaviour.' Mr. Baxter replied, 'that perhaps this would not be sufficient; for as a religious service was the object for which they met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer, he would then endeavor to say something to them.' The gentleman replied, putting his hand into his pocket, 'Indeed, Sir, I have not got my prayer book with me, or I would readily comply with your proposal. However, I am persuaded that a person of your appearance and respectability would be able to pray with them as well as talk to them. I beg therefore, that you will be so good as to begin with prayer.' This being agreed to, they alighted from the carriage and entered the house, and the people hesitating no longer followed them. Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervor for which he was so eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed lively and zealous manner. When he had concluded, he turned to the magistrate and said, Sir, I am the very Dick Baxter of whom you are in pursuit—I am entirely at your disposal.' The justice, however, had felt so much during the service, and saw things in so different a light, that he laid aside all his enmity to the non-conformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian.

HE ONCE TOLD A LIE,

Was the emphatical language used to me by an Indian in the year 1794, when I was attending to the surveying of a large body of lands in what was then called the French Creek country, and west of the Alleghany river, and as some of my people were killed by the Western Indians, I found it necessary, while the surveying was going on, to visit the Indian towns, on the Alleghany river, frequently; they were inhabited by the Senecas. General Wayne was then on his way with his army to the Indian settlements on the Miami river on the Lake. One day when I was at the Cornplanter's town, the news shout (as it is called) was heard; all the Indians in the village immediately retired to their houses, (and even the dogs went with them) when an old man went out to meet the person who brought the news, and to take him to the long or council house, where a fire was made, and refreshments carried to him, and time given him to dress and paint himself so as to appear decent. When sufficient time had elapsed for these operations to be performed, the Chiefs went first to the house, and as the young men were following, I asked an Indian who spoke English, and to whom, as he professed to be a priest, physician, and conjurer, I gave the name of Doctor, whether there was any impropriety in my going to hear the news? He said No, and that as I was received as a friend, and visitor, all the houses were open to me, and if I did not go without any ceremony it would appear as if I doubted their words and hospitality, which was considered as the greatest affront that could be put on an Indian. For if there was any secret business going on, they would inform me of

it in a friendly way, and then I might retire. I accordingly went into the house with him, when the chiefs immediately rose and gave me a seat among them; all the Indians in the house were smoking their pipes when I came in, and the stranger was sitting opposite the chiefs on a seat, or rather a platform, by himself; the time appeared to me very long, as I was anxious to hear the news, being much interested in the event, as the Indians had been deliberating whether or not they would permit me to continue surveying, or send me out of the country, and what surprised me was that no one, contrary to their usual custom, asked him for the news, and I was at a loss to account for their conduct. Eventually, the Indian himself prefaced the business with telling them, he had no doubt as they knew he had been to the west, they would be gratified in hearing his news; to which no one in the company appeared to assent, or to negative.

He then gave an account of an affair between a convoy of Americans, who were carrying reinforcements and provisions to one of our frontier posts, and the Indians, and that they had killed the commanding officer and a number of our men: and after he had related all he had to say, no one asked him for any particulars of the action, or for any corroborating circumstances, which appeared to me very unaccountable, as I had formerly observed they were particularly polite to strangers and visitors, and were very cautious of doing or saying any thing to hurt their feelings. Soon after the chiefs and the other Indians began to leave the house.

I left the house with the Doctor, and as soon as we had passed the door, I expressed my surprise, at the manner in which they treated the man who brought the news, as it was so different from any treatment I had before seen, when visited by strangers—and that I would thank him to inform me of the cause of it.—When he, without any hesitation, and with considerable emphasis, answered, "He once told a lie," and continued, "what the man said may be so true, may be so not. We always listen to what a news-man has to say, even when we know him to be a liar. But whether we believe him or not, it is not our custom to let him know it, or to say any thing on the subject; for if we had asked him any questions about the fight, it would have been a great gratification to him, as he would have concluded some of the company did believe him, which is a thing we do not indulge any person in who has been once guilty of telling a lie," and he concluded, by saying, "he is all one as dead."

Obituary.

DIED.—At Cheshire, on the 26th ult. after a short illness, Mr. Stephen Jarvis, aged 51.

At Sparta, Geo. on the 31st Oct. last, Mr. Benedict L. Brown, aged 23, formerly of this city.

At Wallingford, Mr. Benajah Yale, 55.

At East Windsor, Asher Allen, Esq. a member of the House of Representatives in the last Legislature, aged 59.

At North Guilford, on the 5th inst. of Hemoptysis, Doct. George Kirtland, aged 24. In his death the profession has sustained the loss of a worthy and promising member.

At Sutton, on the 7th inst. Rev. Edmund Mills, aged 72. Mr. M. graduated at Yale College in 1775.

At Durham, on the 1st inst. Mrs. Sally Bartholomew, aged 35, formerly of Wallingford.

At Oxford, on the 29th ult. Mr. Pierpont Riggs, aged 23, son of Mr. Samuel Riggs.

POETRY.

FROM THE AFRICAN REPOSITORY.

TO THE FIRST SLAVE SHIP.

"In August, 1620, a Dutch man of war landed 20 negroes for sale, at Jamestown; the first slaves ever brought into the country."—*Beverley's History of Virginia.*

First of that race, which curst the wave,
And from his rifled cabin bore,
Inheritor of woe,—the slave
To bless his palm tree's shade no more.

Dire engine!—o'er the troubled main,
Borne on in unresisted state,
Know'st thou within thy dark domain,
The horrors of thy prison'd freight;

The fetter'd chieftain's burning tear,
The parted lover's mute despair,
The childless mother's pang severe,
The orphan's agony are there.

Hear'st thou *their* moans whom hope has fled,
Wild cries, and agonizing starts?
Know'st thou thy humid sails are spread
With ceaseless sighs, from breaking hearts?

Ah! could'st thou from the scroll of fate
The miseries read of future years,
Stripes, tortures, unrelenting hate,
And death gasps drown'd in ceaseless tears—

Down, down beneath the cleaving main
Thou fain would'st plunge where monsters lie,
Rather than ope the gates of pain
For time, and for eternity.

Oh Afric! what has been thy crime?
That thus like Eden's fratricide,
A mark is set upon thy clime,
And every brother shuns thy side.

Yet are thy wrongs, thou long distress?
Thy burden by the world unweigh'd,
Safe in that *Unforgetful Breast*,
Where all the sins of earth are laid.

The sun upon thy forehead frown'd,
But man, more cruel far than he,
Dark fetters on thy spirit bound,
Look to the mansion of the free!

Look to that realm where chains unbind,
Where powerless falls the threatening rod,
And where the patient sufferers find,
A friend,—a father in their God.

L. H. S.

THE BLIND SAILOR.

At a meeting of a Bible Society in the north of England, one of the active agents, who was present, when he had moved the first resolution, said, "I shall not call on any individual to second it, but, seeing that I am surrounded by so many sailors, I shall leave it to one of them to come forward." There was a death-like silence of some moments. At length a sailor, with a great deal of confidence, and in a harsh tone of voice, said—"Sir, there is not an individual present who has greater reason to second your resolution than the person who now addresses you. Before I had arrived at 20 years of age, in every species of vice and immorality I led the van. Our ship was

ordered to the Coast of Guinea; a violent storm came on, the vivid lightning flashed around, at last it struck my eyes; from that time to the present I have not beheld the light of day: but, Sir, though I was deprived of sight, I was not deprived of sin; I was very fond of having books read to me, but, alas! only *bad books*. At length a Scotchman came to my house, and said, I know you are fond of hearing books read; will you hear me read? I said I had no objections; he read the book to me—I felt interested, and at the end of his reading, I said tell me what book you have read. Never mind, said he, I will come again and read more; and he came again, and again, and again. At last the tears gushed out of my blind eyes, and I earnestly exclaimed, O, Sir, what book is this? This book is the Bible. From that time, though blind, I see I can discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord and Saviour; and I come forward to second this resolution, knowing the advantages of circulating the sacred volume." Subsequent to this, he obtained a few shillings per week, which he divided in various proportions to different religious societies; and gave six-pence a week to a little boy to read to him the sacred scriptures, and to lead him about from house to house, and from cellar to cellar, to tell sailors what God had done for his soul.

A POISONED WORLD.

A poisonous pill may be gilded over with gold, and look very enticing, yet be death to swallow it. Though a lion were covered with lamb's skin, it would be dangerous to come within his devouring grasp. In like manner sin may be sweet to the taste, yet poison to the soul.

The fruit, the eating of which ruined the human race, appeared to Eve's eyes good for food, pleasant to look upon; yet the eating thereof, contrary to the commandment of God, ruined her, her husband, and all their descendants, in all ages and in all nations.

Had not God provided another and infinitely better Adam, his own son and our Saviour Jesus Christ, to stand in our place, to fulfil all righteousness, and die for our sins, we had been all lost for ever, miserable for ever.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt, is elicited from the darkest storm.

Death is no more than a turning us over from time to eternity; it leads to immortality; and that is recompense enough for suffering of it.

The way to bring ourselves with ease to a contempt of the world, is to think daily of leaving it.

We need not care how short our passage out of this life is, so it be safe: Never any traveller complained that he came too soon to his journey's end.

When Socrates was told by a friend, that the judges had sentenced him to death: And bath not nature, said he, passed the same sentence upon them?

There are two things of great importance to us, viz. to live well; and, second to die well: To live as we should, and to die as we would; to live according to God's directions, and to die according to our own heart's desire.

It is remarkable that death increases our veneration for the good, and extenuates our hatred of the bad.

THE BIBLE IN THE MEMORY.

An Irish child being commanded by the priest, a short time ago, to burn his Bible, reluctantly complied; but at the same time said, "I thank God that you can't take from me the twenty chapters that I have in my mind."

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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